The Bombay Guardian.

PUBLISHED EVERY FRIDAY MORNING.

VOL. III.] FRIDAY, 2ND SEPTEMBER, 1853. No. 88

The "Bombay Guardian"

TERMS OF SUBSCRIPTION.

(*Payable in advance.*)

Per Annum.....Rs. 15 | Per Quarter.....Rs. 4
Per Half Year.... „ 8 | Per Month..... .. „ 1 8

Single Copies, 9 annas.

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THE REV. THOMAS [illegible] M.A.

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January, 1853.

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(Signed) J. D. TREHARNE.

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Extract of a Letter from Edward Rowley, Esq., of India walk; Tobago, dated April 8*th*, 1852

To Professor HOLLOWAY.

DEAR SIR—I deem it a duty I owe to you and the public at large to inform you of a most miraculous recovery from that dreadful disease, DROPSY, and which, under God, was affected by your invaluable Pills. I was tapped five times within eight months, and skilfully treated by two medical practitioners, but could not get cured, until I had recourse to your remedy, and notwithstanding all I had undergone this miraculous medicine cured me in the course of six weeks.

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Dated September. 24, 1852.

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Extract of a Letter Mr. S. Gowe[illegible]n, Chemist of Clifton, near Bristol, dated July 14*th*, 1852.

To Professor HOLLOWAY,

DEAR SIR—I am requested by a Lady named Thomas, just arrived from the West Indies, to acquaint you that for a period of eight years herself and family suffered from continual bad health, arising from disorders of the Liver and Stomach, Indigestion, loss of appetite, violent Headaches, pains in the side, weakness and general debility, for which she consulted the most eminent men in the colony, but without any beneficial results at last; short time effected so your invaluable Pills, which in a very great a change for the better, that she has continued them, and the whole family were restored to health and strength. Further she desires me to say, that she has witnessed their extraordinary virtues in those complaints incidental to children, particularly in cases of Measles and Scarlatina, having effected positive cures of these diseases with no other remedy.

(Signed) S. GOWEN.

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Blotches on the skin	Lumbago
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Consumption	Scrofula or King's Evil
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Dropsy	Stone and Gravel
Dysentery	Secondary Symptoms
Erysipeas	Ulcerous
Female Irregularities	Venereal Disorders
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Fits	Ulcers
Gout	Venereal Affections
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THE BOMBAY MONEY MARKET.

THURSDAY EVENING, SEPTEMBER 1, 1853.

EXCHANGES.

ON LONDON—at	
6 months' sight, per Rs. 2s. 1⅛d.	For doct. Bills.
6 months' sight, per Rs. 2s. 1⅜d.	For crdt. bills.
ON CALCUTTA—at	
60 days' sight, .. Rs. 98⅜	
30 days' sight, .. Rs. 99⅛	
at sight, .. Rs. 99 : 9-16ths	
ON MADRAS—at	
30 days' sight, ... 100⅜ at 100½	
at sight, ... 100⅜	
ON CHINA—at	
60 days' sight, .. 100 $—Rs. 247 at 250	

BANK AND OTHER SHARES.

Bank of Bombay—	Rs. 1,000	each, 33 Sales.		
Oriental Bank Corporation.	„ 250	do.	92 at 93	
Commercial Bank.	„ 1,000	do		28½ pr. ct. pm. sales
Agra Bank.....	„ 500	do		45 pr ct. pm. ex-div.
Bank of Madras. ..	„ 1,000	do	1,000	19½ pr ct. pm.
Apollo Press Com.	„ 12,500	do	12,000	22,000
Colaba Press Com.	„			5,850 refused.
Colaba Land Com.	„ 10,000	do		7,400
Bombay S. N. Com.	„ 510	do	409	65 per ct. disct.
Gr. Ind. P.R. Com.	50	do		19 Rs. pm. each sh.

GOVERNMENT SECURITIES.

5 per cent transfer loan	.. Rs. 112	@ 100 Sicca.
5 per cent loan 1825-26	.. Rs. 106	per 100 Sicca.
5 per cent loan 1829-30	.. Rs. 106½	per 100 Sicca.
5 per cent loan 1841-42	.. Rs. 104½	per 100 Co.'s.
4 per cent loan 1833-34	.. Rs. 106⅜	per 100 Sicca.
4 per cent loan 1835-36	.. Rs. 99⅝	per 100 Co.'s.
4 per cent loan 1842-43	.. Rs. 99½	per 100 Co.'s.

PRICES OF BULLION.

Sovereigns, each.....	Rs. 10⅛	Nominal.
Bank of England Notes.....	1 10	per ₹nom.
Spanish Dollars.....	Rs. 247	per 100
Republican Dollars.....	Rs. 245 at [illegible]246	per 100
German Crowns.....	Rs. 220.....	per 100
Sycee Silver.....	Rs. 104½ at 105	per 100 *tls.*
Gold Leaf, (range of quality)....	Rs. 16⅝	per tola.
Gold Ingots, according to touch for 97 touch.....	Rs. 15⅜	per tola.

FREIGHTS.

To London...	£ 3-2-6.....	per ton.
To Liverpool	£ 3-2-6.....	per ton.
To Calcutta..	Nominal.....	per Rass.
To China.....	Rs. 16½.....	per candy.

BANK OF BOMBAY.

DISCOUNTS, EXCHANGES, &c.

DISCOUNT.

On Government Bills..... 3 per cent.
On Private Bills at or within 3 months 6 do

INTEREST.

On Fixed Loans on Govt. Notes..... 4 per cent
On Cash Credits and Loans on Govt. Notes 5 do.
On Loans on deposits of Goods, &c..... 6 do.

The rates of advance on deposit of 5 per cent Government Notes is 95 per cent: on 4 per cent. Govt. Notes 85 per cent and on goods, *three fourths* the approved value.

Parties discounting Bills may take them up at any period prior to their maturity, and the Bank will refund the discount for the unexpired portion of the time such Bill may have to run, at the rate of 3 per cent per annum under the rate charged.

ORIENTAL BANK CORPORATION.

(Incorporated by Royal Charter.)

BOMBAY AGENCY.

INTEREST ALLOWED,

On Deposits payable on demand.....	2	per cent. per annum.
On do payable in one sum at 3 month's notice.....	3	do do
On do payable in one sum at 6 months' notice.....	4	do do

INTEREST AND DISCOUNT CHARGED,

On Government Bills.....	4	per cent. per annum
On Private Bills.....	8	do do
On Private Bills secured by Government paper... (Not exceeding 3 months.)	7	do do
On Private Bills secured by Goods &c..... (Not exceeding 3 months.)	8	do do

Rebate on uncovered Bills allowed at Government Bill rates only.

RATES OF EXCHANGE.

On London, at 6 months' sight			2s. 0¾d. per Rupee
do	at 3	do	do 2s. 0¾d. do.
do	at 2	do	do 2s. 0¾d. do.
do	at 1	do	do 2s. 0¾d. do.
do	at 1	day's	do 2s. 0⅝d. do.
On Ireland	at 1	do	do
On Scotland	at 1	do	do
Circular Notes payable throughout Europe			1s. 11½d.

N. B.—The Corporation does not draw at *six months' sight* or sums under £50 nor for sums under £20 except at *one day's sight*. No drafts are issued for less than £5, but small sums are remitted by advice.

For the convenience of parties not resident in Bombay the Corporation undertakes to remit to Europe *by its own Drafts*, at the Current Exchange, and without any charge for Commission, on receiving the Equivalent.

Parties are requested to make all Orders or Hoondees payable to "*The Oriental Bank Corporation, or Order*," and to state as distinctly as possible the *name and address* of the person to whom the remittance is to be made, an the *sight* at which the Bills are to be drawn.

COMMISSION.

Charged on the purchase or sale of Government and other Securities, negotiable in Bombay..... ½ per cent

COMMERCIAL BANK OF INDIA.

DEPOSITS.

Interest is allowed on Eedosits above Rs. 1,000 and not exceeding Rs. 50,000 and until further notice at the following rates per annum, viz.

On deposits payable on demand			2 p. ct. an.
On deposits withdrawable on 1 month's notice			3 per cent.
Do	do	3	do 4 per cent.

N. B.—Notice may be given at the time of depositing or at any subsequent time. It is required always to be in writing.

DISCOUNT.

On Private Bills at or under 3 months.. 8 per cent.

N. B.—Rebate on Private Bills allowed at 3 per cent. per annum under the rate charged when discounted.

CASH CREDITS.

On Government Securities			7 per cent.
On other Securities			9 do

N. B.—Interest is chargeable on two-thirds of the amount of each Cash Credit, whether availed of or not.

EXCHANGE.

Bills on England at 6 months' sight			2s.	0¾d. per Rupee
Do	3	do	do .. 2s.	0¾d. „
Do	2	do	do .. 2s.	0¾d. „
Do	30 days' sight		2s.	0¾d. „
Do	sight		2s.	0⅝d. „

N. B. A Fee of one Rupee is charged on each set of Bill granted on Mail-days, after 12 o'clock.

COMMISSION.

On sale or purchase of Government or other Securities..... ½ per cent.

DIVIDENDS OF SHARES OF THIS BANK held by parties non-resident in India will be remitrable to them in Bills on London payable on demand at the Exchange of Two Shillings per Rupee, or (at the option of the Shareholders) in Bills payable at 6 months' sight at the rate at which the Bank may be purchasing such bills at the time.

SELECTIONS.

TOUNGHOO AS IT IS.

(By a British Officer)

A few ruinous Pagodahs scattered over a vast quadrangle enclosed by a massive wall, and surrounded by a broad ditch, are all that now remain to tell of the former magnificence of ancient Tounghoo. The wall forming four sides of a square, each face of about 1¼ miles in length, is built of brick, and is 18 feet in height and 9 in thickness. It is supported on the inside by an earthen rampart, 16 yards broad, and is crowned by a low parapet surmounted by a loopholed battlement. It is much overgrown with bushes, which taking root in the interstices between the bricks, have grown in many places to a considerable size. The bricks of which the wall is constructed are of remarkable dimensions, measuring ft. 1-3 in length, 9 inches in breadth, and 4 in thickness, and are as perfect now as when they came from the kiln. The wall is flanked by square bastions at intervals of 65 yards along the whole of its extent. On the North and West faces, it is partially ruinous, and there are many gaps which would afford easy entrance to an enemy, but the South and East faces are in good repair. Looking from the outside at this wall with its picturesque battlement, one is reminded of those old Moorish structures, not unfrequent to the present day in Southern Spain and the Northern Coast of Africa, to which it bears a considerable resemblance. The ditch which goes round the entire circumference of the place is 65 yards broad, and in many places in the hottest weather does not dry up. The earth taken from it was probably employed in throwing up the rampart already mentioned. Four gates, traversed in the usual manner, lead through each of the four faces of the square into the country, the roads crossing the ditch by earthen dams and wooden bridges. The Sitang river flows in a S. E. direction, at a distance of 350 yards from the N. E. angle of the wall, between which and the river the ground is nearly level, and covered with trees and low jungle. On the top of the rampart, at each of the four angles, is an old Pagodah, probably coeval with the wall. Within, scattered over this vast square, which embraces an area of nearly 1000 acres, are many of these temples, of various sizes and workmanship. Some are apparently of recent construction, resplendent with red paint and gay gilding—others in utter decay—and many in every intermediate stage. The great Pagodah of Tounghoo is a mean building, wanting in symmetry and badly built. In size, in beauty of design, and elegance of execution it is very inferior to those magnificent sister structures of Pegu and Rangoon, which call forth simultaneously our admiration at the perseverance, and compassion for the folly which erected them. How striking a lesson of the fallacy of human hopes and the vanity of human ambition, do these crumbling memorials of a former age, so numerous all over the country, afford to those who are willing to be taught by them! How little did their founders anticipate, when reaping an edifice designed to be a lasting monument of their honor and piety, that their precincts would be violated, their treasures disinterred to pass into the hands of aliens in blood and religion, their very materials collected and applied to the purposes of civilization!

Although the ground within the walls appears to be almost a dead level, there is a slight declination from the centre of the area, outwards—but so gradual as to be nearly imperceptible to the eye, though sufficient for the purposes of drainage. The great Pagodah is situated towards the south of the enclosure at a distance of 600 yards from the southern, and nearly equi-distant from the eastern and western walls. The upper platform has been fortified by our troops, and guns are placed in position to sweep the surrounding plain.

At a distance of 100 yards from the Pagoda to the North West, are the remains of an old rampart, and ditch enclosing it in the form of a square. It covers an extent of 40 acres. There is a tradition that this was the side of the palace of the former kings of Tounghoo, though no vestige of any building now exists. Indeed, with the exception of a few mouldering Pagodahs, a few choked up drains, and here and there a fragment of what was once a brick causeway, there is nothing to be met with within the walls, to tell of the industry and ingenuity, the enterprise and grandeur of the former inhabitants, when Tounghoo possessed a king and a dynasty of its own and made war alternately on the neighbouring states of Pegu and Ava. This is in a great measure to be attributed to the universally prevailing custom of the Burmans of building all their houses of wood, which are so easily removed and so liable to decay. Even the palace of the King of Ava, it is said, is constructed of the same material.

The whole of the vast area within the walls is now a verdant meadow, with here and there a patch of jungle. A few picturesque looking villages, the houses nestling under the shadow of ancient mango and tamarind trees, and enclosed in little gardens, stocked with plain[illegible]cucumbers, are scattered over the plain, b[illegible]uses are poor and mean and the inhabitan[illegible]and squalid. Frequent groves of palmyra a[illegible]nut trees, and the graceful betel palm, add[illegible]ing feature to the landscape. Herds of catt[illegible]wse undisturbed on those rich pastures where[illegible]e stood the habitations of a thriving populatio[illegible]nd take refuge from the noon day sun in those moldering gateways, through which armies once went forth to battle. In the S. E. angle is a small natural lake, fed, it is said, by springs, which retains a quantity of water throughout the year. It is full of fish, and is the daily resort of large pelicans that may be seen every morning and evening sailing majestically on the smooth surface, and fishing unmolested in the pools. Near the S. W. corner of the wall there is a morass of some extent, overgrown with aquatic plants and frequented by teal and other wild fowls.

In the centre of the quadrangle, there is a tolerable bazaar, where the inhabitants sell articles of food, fruits, betel, salt, fish, &c. The bazaar does not open till 10 o'clock, and closes at 4, when the vendors shut up their shops, which is simply done by inverting the wicker frame on which their goods are exposed for sale, and return to their houses. Cloth, both silk and cotton, is woven chiefly by the women, in sufficient quantity to supply the wants of the inhabitants. The thread is procured by barter from the Shans and Karens, and dyed in Tounghoo in various colours. Some of these are of peculiar brilliancy. The looms upon which cloth is woven resemble in appearance those we used to be so common in the houses of the poor classes at home, but of ruder workmanship. The male inhabitants are poor, but like the generality of their countrymen, orderly, good humoured, lazy. A few fowls, some cattle, and an immense tribe of dogs appear to be all their possessions, and these they are most reluctant to part with, even for sums beyond their value. Phoongyes abound, and processions of from 3 to 5 or 6 walking in Indian file may be met every morning, winding through the villages, and receiving the daily donations of food from the inhabitants. It is a law of their order that they are not to demand anything as a right, one which might be applied with advantage to other priesthoods, and in consequence they march solemnly forward, looking neither to the right or left, and only announcing their approach by striking a small gong. Each Phoongie carries in his hand a covered lacquer box. As they pass each house, one of the inmates comes out with the rice or curry, or whatever it may be, ready cooked, in a cup or vessel. The box is opened, the smoking mess capsized into its depths, the lid closes and the procession resumes its course. The Phoongies appear to be treated with great deference and respect by the people, and it is natural they should be so. As the instructors of the young they have great power in their hands, and it is to their honor that they have never abused it, and have never, it is believed, taken any part in the political convulsions of the country. They lead a monastic life, and there is a certain charm about the quiet stillness of their houses, which are often built in picturesque situations, and frequently buried in the mysterious gloom of some shadowy grove. Their character and the simple manner of their lives go some way to redeem from the charge of barbarism, a people, who appear to possess devotion without morality, and ingenuity without civilization.

Near the base of the large Pagodah, and on the Eastern side of it, is a cluster of small temples, and Phoongie houses. Some of the latter are constructed with great ingenuity, and decorated with wood carving, executed with considerable taste. They are occupied by the troops, and form airy and commodious barracks. In their immediate vicinity are numerous wells of good water.

The soil in and around Tounghoo is alluvial, consisting of a dark loam, with an admixture of whitish clay, and is extremely fertile. Vegetables of various kinds are grown by the natives. Asparagus flourishes wild in the jungles, and there seems no reason to doubt that most of our garden herbs and flowers would thrive well with little labour to the cultivator. Fruit trees also produce abundantly. The Burmans cultivate the pineapple to a considerable extent, and the common mangoes upon which no care or labour are bestowed, possess a flavour unknown to the ordinary descriptions of that fruit in India.

The climate of Tounghoo as far as we have had experience of it, is most salubrious, and appears peculiarly adapted to the European constitution. From the 24th of February [illegible] to the end of June, one hundred men of the 1st Madras fusiliers have died, one from cholera, the other from apoplexy, and none have been sent away sick. No epidemic has as yet made its appearance amongst the troops. The hot weather is of short duration, and at its height last season the thermometer never rose above 104° Fahrenheit, in wooden houses with thatch roofs. The monsoon commences in the middle of May, and from that time till the middle of June when it becomes violent, the weather is truly delightful; rain falls at intervals in sufficient quantity to moderate the heat, and the air has a feeling of freshness and elasticity unknown at that season in most of our Indian stations.

Improvements are now going on a large scale. Roads are being made, drains cut, barracks and godowns erected, and jungle cleared away. The people from the surrounding country are gradually coming in and settling themselves peacefully within the walls, under the shadow of that flag which now waves triumphant over the fairest province of the Burman Empire. A Civil Government will soon be established, and there is every prospect that in a few years, under the hand of European civilization, and the lighter touches of European taste and refinement, Tounghoo will surpass in wealth and importance all the glories of a bygone barbaric age.

According to "Hamilton's E. I. Gazetteer," Tounghoo is situated in Lat. 18°: 45′ North, long. 96°: 45′ East. The want of instruments has hitherto prevented the accuracy of this statement from being tested. The Sitang river which flows near the Eastern wall is 150 yards in breadth and navigable for native boats throughout the year, and during the monsoon there is ample depth of water for a small steamer. Beyond the river, at a distance of seven or eight miles, is a fine chain of hills running N. and S., the highest of which is probably less than 2000 feet above the level of the plain. They are peopled by tribes of Karens, but as they have not yet been visited by Europeans, little is known of their natural productions, or of the manners and customs of their inhabitants. To the West of Tounghoo, at a considerable distance, are seen the Galadzet mountains, which separate the districts around Prome from the fertile valley of the Sitang.

British soldiers have ever been the pioneers of civilization, and it may not be considered premature, in concluding this brief sketch, to express the conviction that a brighter day is now dawning upon Burmah, and the earnest hope that ere long the agitating excitements of war may be followed by the more genial occupations of peace, and that the conquest which has been so happily achieved by the sword may soon be succeeded by a nobler conquest still—the rescue of a nation from ignorance and

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superstition, by the inculcation of the arts of civilization and the truths of religion.

Tounghoo, June, 1853.—Friend of India.

THE AZTEC LILLIPUTIANS.

THE existence of a *bona fide* race of Lilliputians has hitherto been regarded as a fable, the invention of travellers fond of dealing in the marvellous. We read of them in the adventures of the veracious Gulliver, who describes them with the precision of an eye-witness, and found them to be a very interesting and intelligent sort of people. But, unfortunately, the marvels of that romancer have gained little credit in this matter-of-fact world; and so Lilliput was believed to exist nowhere but in the writer's imagination. Those who have read Southey's Madoc will recollect notices of them, incidentally introduced, and leaving no doubt as to the genuineness of such rare specimens of the human family. More recent travellers, Messrs Stevens, Huertis, Hammond, Pedro Velasquez, &c, have visited the regions of Central America, and found a remnant of these pigmies still subsisting as a living generation, but exhibiting marks of a peculiar race. By some ethnologists they are presumed to belong to the lost tribes of Israel; by others they are said to be of Siberian origin; whilst others, again, are of opinion, that they are descended from the ancient Egyptians. To the North American Indians, among whom they have been found, they bear no likeness whatever; and the difference is so distinctive from the Caucasian, the Mongolian, the African, and Red American races, that the slightest examination is sufficient to carry conviction of their separate individuality as a race; physiologically and phrenologically, their character in the scale of humanity is perfectly distinct. The fact of their existence, however, is no longer a traveller's license, or the fiction of a novelist. A couple of these Aztec Lilliputian children arrived at Liverpool about a fortnight ago, and on Monday last they made their appearance at Buckingham Palace. They were introduced, as we observe from the London papers, by Prince Albert to her Majesty and to all the Royal Family, as well as to the Prince and Princess of Prussia, Prince Hohenlohe, the Duke and Duchess of Saxe Coburg, the Countess of Mount Edgecumbe, the Hon. Miss Byng, &c. "So interested were her Majesty and the rest of the Royal party by these strange and wonderful arrivals from an unexplored part of the earth, that they remained with the Aztecs for more than an hour, and in the most eulogistic terms expressed the gratification they derived from the interview." The native country of these veritable pigmies is Central America; and the specimens exhibited in London were brought to Liverpool on Saturday the 25th ult., under the charge of Professor Anderson, better known in this country as the Wizard of the North, whose clever legerdemain tricks have often amused our fellow-citizens. The Wizard, it appears, has made a successful American campaign; and, on his returning home, he brought with him the youthful prodigies who have excited so much curiosity. The *Liverpool Standard* gives the following interesting account of them:—

"Maximo and Bartolo (for by these names the two Aztec children have been baptised) are by medical men supposed to be of the respective ages of 17 and 11, which opinion is corroborated by the appearance of their teeth, which indicates a much greater maturity than that which at first sight would be awarded to beings of infantile form. The formation of the cranium in both is most peculiar, and totally different from any other race of human beings with which the scientific world is acquainted; whilst the phrenological and medical profession will at once observe that, in both instances, there is a maturity of development in keeping with the dental arrangement, whilst the forehead and cerebellum present types and characteristics of the most interesting character to the scientific inquirer. When brought to this country, they were unable to speak any language. They were extremely lively, intelligent, and active, and most inquisitive and imitative in their habits; in Mexico, especially these characteristics seems to be largely developed. The exhibition of any strange article, with whose form and appearance he was previously unacquainted, excites his immediate attention, and intense curiosity is at once depicted on his face, the failing to gratify which immediately creates the appearance of both sorrow and displeasure. He evinces much delight at seeing persons either write or draw, and the possession of a pencil immediately induces a crude and futile immitation on his part, which evidently affords him extreme satisfaction. They are both perfectly formed, and enjoyed during their sojourn in America robust health. The boy, who is the elder of the two, is about thirty-six inches in height,—the girl somewhat less. Their figure is thin, and they both seem to be supple and active. In colour they resemble the Creole; the eye is clear and sparkling; the hair a beautiful jet black, and in the case of the girl curly. The boy's nose is aquiline, and his brow low and receding. He has a very strong Jewish expression in his countenance, but between him and his companion there does not appear to be any family resemblance. They are on very good terms with each other, and gentle and kind to all with whom they come in contact. We have not here the unsightly copy of an American in miniature, whom the British public flocked to see in the person of Tom Thumb, with an avidity which said little for the taste and judgment of the crowd. But we have creatures infinitely smaller in stature than Tom Thumb, albeit they look not like dwarfs, being, so to speak, perfect specimens of the Lilliputian race to which they belong, so far as the unaccustomed eye can discern. Had we read an account of these extraordinary people, we should have been disposed to class them with the fawns and dryads of the Arcadian vales; with the moonlight fairies—the little grey men of the Norse legends—or the green-coated gentry who frequent the valleys of Scotland. But they are neither spirits nor elfs, but human beings, of real flesh and blood like ourselves—the remnant, mayhap, of some strange and wonderful race—the mightiest marvel of the land of wonders—and who, if they bear a resemblance to any existing race are, in the case of the boy, allied somewhat to the Caucasian branch of the human family. The most learned and scientific men in the United States have made critical examinations of these children, and unite in pronouncing them the most unique and extraordinary beings that have ever fallen under their observation. The attention of European men of science, ethnologists, physiologists, philosophers, and physicians is now called to these curious and remarkable children."

CREDULITY OF INFIDELITY.

(From the New Quarterly Review for July.)

We shall cite here the testimony of a regenerator of the human race—a man who all his long life has been too wise to believe the Scriptures, and who seems scarcely to have believed in a God. Robert Owen has not been a credulous man, or rather, perhaps, his credulity has hitherto been so drawn upon for it that enough belief in himself, that he has had not a whit to spare for belief in any thing else. This sceptical philosopher has had fourteen private sittings with Mrs. Hayden. He shall himself tell the result.

"While conversing with Mrs. Hayden, and while we were both standing before the fire, and talking of our mutual friends, suddenly raps were heard on a table at some distance from us, no one being near it. I was surprised; and as the raps continued, and appeared to indicate a strong desire to attract attention, I asked what was the meaning of the sounds. Mrs. Hayden said they were made by spirits anxious to communicate with some one, and she would inquire who they were. They replied to her, by the alphabet, that they were friends of mine who were desirous to communicate with me. Mrs. Hayden then gave me the alphabet and pencil, and I found, according to their own statements, that the spirits were those of my mother and father. I tested their truth by various questions, and their answers, all correct, surprised me exceedingly. I have since had twelve *séances*, some of long continuance, and during which I have asked a considerable number of questions; to all of which, with one exception, I have had prompt and true answers, so far as the past and present, and very rational replies as to the future; but these last have to be tested by time. The exception was my own error; discovered afterwards.

"In mixed societies, with conflicting minds, I have seen very confused answers given; but I believe, in all these cases, the errors have arisen from the state of mind of the inquirer.

"The following are some of the answers which I have had from the invisible agents said by themselves to be the spirits of departed relatives and friends, and of others whom I never saw, but whom I wished to consult.

"*At one Sitting.*

"*Q.* Are there many spirits present?—*A.* 'No.'

"*Q.* How many?—*A.* 'Two.'

"*Q.* Who are they, and will you name them by the alphabet?—*A.* 'Wife;' and 'Mary Owen,' (my youngest daughter.)

"*Q.* What object have the spirits at this period, in thus manifesting themselves to us?—*A.* 'To reform the world.'

"*Q.* Can I materially promote this object?—*A.* 'You can assist in promoting it.'

"*Q.* Shall I be aided by the spirits to enable me to succeed?—*A.* 'Yes.'

"*Q.* Shall I devote the remainder of my life to this mission?—*A.* 'Yes.'

"*Q.* Shall I hold a public meeting to announce to the world these proceedings, or, shall they be made known through the British Parliament?—*A.* 'Through the British Parliament.

"*Q.* Shall I also apply for an investigation of this subject to the Congress of the United States?—*A.* 'Yes.'

"*Q.* Through the present American Ambassador?—*A.* 'Yes.'

"*Q.* When shall I next hear from my family in America?—*A.* 'Next week.' This answer has proved to be correct.

"At another sitting, soon after its commencement, Mr. Smith, Editor of the 'Family Herald,' and a gentleman unknown to me, came in, and I was about to desist from my inquiries, and to leave them; but Mr. Smith, whom I had long known, was very urgent that I should proceed in asking the questions I intended, and I therefore proceeded.

"Previous to their entrance, on its being announced that a spirit was present, I had asked—

"*Q.* What spirit is present?—*A.* By the alphabet, 'Benjamin Franklin.'

"*Q. How shall I know you from other spirits, or that you are truly the spirit of Benjamin Franklin?*—*A.* '*I will give three distinct raps.*' *And three distinct raps were given.*

"*Q.* It is true that conditions can be created through man's agency, by which all may be made to become good, wise, and happy? *A.* 'Yes.'

"*Q.* Are the conditions which I have had so long in my mind for this purpose, those which are the best calculated to make all good, wise, and happy?—*A.* 'Yes'

"*Q.* What spirit, or spirits, can and will assist and advice me in accomplishing this change?—*A.* 'All will.'

"At this period of the sitting, as I found Mr. Smith could hear the raps more easily than I could, I gave him the pencil, and requested he would take down the answers. And the following are copied from his notes.

"*Q. Have I as has been said, some particular guardian angels?*—*A.* '*Yes.*'

Q. Will you name them by the alphabet?—*A.* 'Mary Owen,' 'Anne Caroline Owen,' (my daughters deceased). 'Robert Owen, (my father's name). 'Anne Williams,' (my mother's maiden name).

"*Q.* Have I been assisted in my writings for the public by any particular spirit?—*A.* 'Yes.'

"*Q.* What spirit?—*A.* 'GOD.'

"(This reply was made in such a manner as to create a peculiarly awful impression on those present).

"*Q.* Shall I continue to be assisted by the same spirit?—*A.* 'Yes'

CALVARY VIEWED FROM HEAVEN.

I.

Chorus of Cherubim.

Ah! why should he erst with the Father thron'd
His wisdom and delight through ages known,
Be made this day of heaven enshrouding gloom
The scorn and scoff, the laughing stock of man

Chorus of Seraphim.

The expressed essential of the Father owned,
He as the radiance of his glory shone;
Why is he now condemned to a felon's doom,
As a blasphemer put to Israel's ban?

Chorus of Saints.

Prostrate creation long in throes had groaned
Through sins unexpiated, from his throne
He saw, he pitied, left it for the tomb,
Enduring agonies no mind can scan.

II.

Cherubim.

Intelligence, come renowned in heaven
For knowledge of creation's depths and heights,
Bend earthward intellects largest might,
And wisdom's new created glories trace.

Seraphim.

Ye powers, come, through ages that have striven
To search out Love, to-day the earth invites
Seraphic spirits to take their boldest flight,
And see how Love can shame, and death embrace.

Saints.

Come, Saints, once mid engulphing whirlpools driven
Rescued from all your perils and affrights,
Safe in the haven, read by heavenly light
Your ransom's sum, in Jesu's darkened face.

III

Cherubim.

O reservoirs of first created light,
Shut close your sluices, let no devious ray
Reveal the darkness of this day of woe,
That does the Sun of Righteousness eclipse.

Seraphim.

Ye polar streamers, heavenly harpers bright,
That to the motion of the spheres your lay
Adapt, let joyous pœan cease to flow,
And elegies pour from your rosy lips.

Saints.

Stay all ye warblers of the grove, your flight,
Sing mournful ditties from a leafless spray,
Let not your hearts with vernal ardour glow,
Lament as when bour frost the rose-bud nips.

IV.

Cherubim.

Let sultriest, scorching, felling beams of heat,
And blasts from Asphaltites bordering glens,
Lurid Simooms the messengers of death
Traverse all Judah's no more Holy Land.

Seraphim.

Let muggy vapours from their gloomy seat
' Bone Nilus turbid mouths, and swampy fens,
Pass to Judea with their pestilent breath,
Fit inhalation for the murderous band.

Saints.

To day let demons, since it seems them meet,
Exult and flock from tombs their murky dens,
To wreak their grudge for punished breach of faith
Upon the man touched by Jehovah's hand.

V

General Chorus.

Let all things sensitive and brute unite
To tell the horrors of this curse-fraught night,
' Gainst heaven all hell stands frowning in array,
Gross darkness covers uncreated light!
But the third morn, with vivifying ray,
Shall usher in a new, an endless day.

TO CORRESPONDENTS.

Thanks to H. R. for his communication, which, however, being marked at the Post Office "Too late," did not arrive, as he intended, in time for this issue.

The Bombay Guardian

FRIDAY, SEPTEMBER 2, 1853.

On WEDNESDAY *evening the usual service and lecture at* TRINITY CHAPEL *at half past 6 o'clock.*

On THURSDAY *evening, at the* AMERICAN MISSION CHAPEL, *at 7 o'clock*

On the FIRST MONDAY *of every month, the* UNITED MONTHLY CONCERT OF PRAYER FOR MISSIONS *is held in the* FREE CHURCH *at 7 o'clock in the evening: the* CHURCH MISSIONARY SOCIETY'S *Missionary Prayer Meeting at the* BOYS' SCHOOL-ROOM *attached to* TRINITY CHAPEL, *at 7 o'clock p. m.: and the* FREE CHURCH OF SCOTLAND'S *Missionary Prayer Meeting Ambrolie, at 7 o'clock a. m.*

AMONG our Selections will be found an interesting account of the *Aztec Lilliputians.*

OUR readers will observe an advertisement in this day's *Guardian*, of the work by Mr. Fraser Tytler, to which we recently directed attention. The spirit of the work is excellent. We rejoice to see the large measure of acceptance which it has met with.

WE seldom see the *Bombay Gazette*. A lengthy editorial in that paper has been brought to our notice—but too late for examination in this issue of the *Guardian*—in which, amid a heap of coarse matter which we need not touch, we see there is an elaborate attempt to refute some of our assertions regarding Sir Erskine Perry's recent demonstration at Liverpool. This won't do. We shall return to the *Gazette* in our next.

THE following contributions to the Gujerat Tract Society are thankfully acknowledged:—

	Rupees.
Colonel Lang, Political Agent, Rajkot	200
Colonel Cavaye, Brigadier, ...do	50
Lieutenant Colonel James, ...do	20
Major Malet, ...do	20
Lieutenant Black, ...do	25
Lieutenant Bannister, ...do	15
Mrs. Deas, ...do	15
A. Elphinstone, Esq., C. S., Kairah	100
Captain Grant, ...do	15
W. Ashburner, Esq., ...do	20
Lieutenant Dickenson, Engineers, ...do	10
J. E. Oliphant, Esq. ...do	15

THE credulity of Infidelity has not unfrequently been noticed. A striking instance is given in the last number of the *New Quarterly Review*, to an extract from which we refer our readers. They will see that Robert Owen, the Socialist, the associate and panegyrist of Fanny Wright, the life-long opponent of the Bible, has blindly surrendered himself to an entire credence in the Spirit-rappings. This superior intelligence, who has so long looked down in pity upon the deluded crowds that believe in the miracles ascribed to Jesus Christ and his Apostles, is now found sitting in a chamber and hearkening reverently to certain raps on a table by means of which he supposes that the spirit of Benjamin Franklin is communicating his thoughts and desires to him. Yet we need not marvel very much at this. There is no essential difference between the state of mind which leads a man to disbelieve in the face of abundant evidence, and that which leads him to believe in the absence of evidence. The love of truth for truth's sake, is absent from that mind. Inconsiderate persons sometimes attach importance to the unbelief of those who, they think, have had special opportunities of investigation; and suppose that the evidence which failed to convince them must be defective. But when they see those persons embracing delusions that a whole world of evidence forbids to embrace, as in the case of Owen, they learn to look upon both the belief and unbelief of such as of very little account.

THE POLITICAL CRISIS.—The attention of Europe is still absorbed in what is called the Eastern question,—the claims of Russia on Turkey. All things else relative to internal politics in England at present excite little interest. The India Bill too was passing through committee with little alterations when the mail left, and had ceased to interest the general public. The great question was, is there to be a European war with Russia and England the two principal belligerents? The chances of such a war were utterly beyond the grasp of our politicians, all dreaded such an event, and the only questions really was, can it be avoided? In the present state of feeling it will probably be avoided, and Russia obtain permanent possession of the whole of Turkey north of the Danube, and be there ready to pounce on Constantinople during the time of a commercial crisis in England, or a revolution in France, where a new attempt has been made to assassinate the Emperor and Empress, and re-establish the Republic. Negociations were still pending, giving time to Russia to consolidate her occupation of Wallachia and Moldavia, and tiring out Turkey and her allies by expence and inactivity. Whether the result be war or peace the event will be disastrous to the commerce of England in the meantime. Russia does all she can to exclude English merchandise, the Turks give it every advantage; whatever then cripples Turkey must contract the commerce of England, and if war is to be proclaimed England will have to pay its expence in the end. It is this which makes our ministers so slow in action, and which gives Russia such an immense advantage over them in negociation.

Let us look to a gracious overruling Providence to bring light out of darkness. The Emperor of Russia declares that "the defence of the faith has always been the sacred duty of his ancestors," and it is as the champion of the Greek church that he invades Turkey. The might and prevalence of a Northern potentate in the last times is plainly predicted by Ezekiel, and though other influences may for a while retard his progress, every thing in the end must give way before him. The Politician sees in Russia the Macedon of Europe, and the Christian the Gog of Scripture, an instrument in the hands of Providence to punish nations for their godless abuse of liberty, and to be broken in the end when it has served as a rod for the chastisement of hypocritical nations, and to make way for the peace and blessedness of Messiah's reign.

WE briefly alluded in our last issue to the recently published No. of the Journal of the Bombay Asiatic Society. The present No. is not inferior in interest to any of its predecessors, and several of the papers deserve—indeed demand—some notice at our hands. The Journal commences with two articles by the Rev. Dr. Stevenson, which occupy nearly half the No. These are on the Kanheri (Kenery) and Nasik Cave-inscriptions. Facsimiles of these inscriptions are given, as taken by Lieut. P. F. Brett; and Dr. Stevenson adds to them transcriptions in Devanagari character, translations, and copious notes. He modestly says he trusts his labours may "at least induce some learned Orientalist to give a perfect version." Faultless accuracy cannot be demanded, or expected, in a case of this sort; and we thankfully receive this interesting contribution.

We have not yet had time to compare the Devanagari decypherment with the facsimile of the original inscriptions; and we limit our remarks to a notice of Dr. S.'s views on some questions of history, as affected by these monuments. Our readers know full well how infinitely perplexed are all questions pertaining to ancient Indian chronology. Until the Greeks, in the fourth century before Christ, come upon the stage and let in the light of European common sense on Indian affairs, we toil in vain to fix, with assurance of accuracy, almost a single date. Gods, and demigods, and heroes, flounder over what *should have been* the historic page, in infinite profusion and confusion; the common reader flings the book away in disgust, and we, who profess a bit of Orientalism, shut it for the present, resolving to try it again to-morrow, or next month perhaps.

Towards the commencement of the Christian era the gloom again gathers thick on Indian history, and continues up to the irruption of the Mohammadans. Verily these are "dark ages." Yet there is some hope of dispelling the obscurity that rests on *this* period. Monuments in considerable abundance remain—caves—inscriptions on rocks—coins—paintings; and there is very gradually accumulating a vast mass of particulars, rediscovered by our zealous Orientalists, which we trust may one day—not very soon, we fear—be pieced together, and framed into a History of India worthy of the name.

The inscriptions at Kanheri (commonly called Kenery—the well-known caves near Bombay) must have been executed shortly before the Christian era. The caves seem to have been excavated by "cadets of the royal Andhra family—goldsmiths of Kalyan and Nasik—and other devotees." Dr. S. finds the names of two known Andhra kings, viz, Gautamiputra, and Yadnya Shri-Sat-Karni, on these rocks. No date however is supplied on the inscriptions [dates occur in the Nasik and Karli caves,]—but Dr. Bird found in a tope close by a copper plate giving the date Samvat 245, equivalent to A. D. 189.

Dr. S. concludes from what he finds on the Nasik caves, that the Balabhi kings of Gujarat (whose capital city Balabhipura has of late been a good deal noticed) were at first only the deputies or satraps of the Parthian emperors. Our readers must not be surprised at the idea that the Græco-Bactrian influence extended as far south as this neighbourhood. It probably extended still farther; and Indian science and art were much more deeply indebted to Greek mind than the Brahmans either knew or cared to confess. We may remark in passing that Dr. Bird, formerly of Bombay, has recently been lecturing on the Græco-Bactrian kingdom, and attributes to it a still greater influence than it had been generally supposed to have exerted.

Dr. Stevenson is half disposed to think that the famous tooth of Buddha, which is preserved in Ceylon, may have been conveyed thither from the caves in our vicinity. At all events the caves of Kenery (Kanheri) were places of great celebrity and importance. At present they are tenanted "by tigers and a solitary devotee with his cow and her calf—the domicile a hut, and the cow-house a cave." How changed

since the time when tens of thousands of pilgrims flocked to them from the great commercial city of Kalyan (Callian) and the surrounding towns, as they now congregate at an exhibition of the Buddha-tooth in Ceylon.

Image-worship does not appear to have existed at Kanheri till the commencement of the fifth century after Christ. The worship of relics, too, appears to have been a late addition to the system of Buddhism.

WHAT IS SECTARIANISM?—There are a great many words in common use to which men attach no definite idea, but apply them indiscriminately just as they take a fancy. Among these indefinites sectarianism holds a high rank, being a most convenient expression for the blackening of truth, in order to its being thrown over board. Most of our readers would hardly go to seek for a specimen of sectarianism in the ten commandments, yet they have been condemned by a Board, not a hundred miles from Bombay, and ordered to be torn out of a Book, translated by a native, because they were sectarian. The great beauty of the word Sectarian, however, is that it cuts both ways. It condemns your adversary as narrow minded and bigotted, while it proclaims you yourself to be liberal. It is further useful inasmuch as it can be with equal ease directed against truth, as against error, nay with more ease, furnishing a convenient shield to the Sceptic and Atheist. To the idolator it is sectarianism to say there is but one God, and to the Atheist the teaching that there is any God at all is a Sectarian doctrine. If such sentiments were mere speculations, they might be allowed to pass unheeded and unanswered, but the opponents of religion have been successful enough, under the garb of liberality, to introduce their own bigotted opposition to all that is honouring to God and beneficial to man, into our educational institutions, and exclude the teaching of the most important truths of Natural and Revealed religion. Many are seeking now-a-days to reduce education to the science of enabling a man to obtain knowledge enough to scrape together a little more yellow dust than his fellows, without imparting a single idea that tends to elevate the mind, or improve the heart. To be consistent in this opposition to sectarianism, it is necessary that the teaching of the Newtonian system of Philosophy should be banished from our schools and colleges. That system has been condemned by more than one infallable Pope, and therefore it is sectarian to impose the learning of it on Roman Catholics. It teaches that the sun is a large round inanimate luminous globe, and therefore is opposed to Hinduism, which says it is a God, sitting in a car drawn by seven horses, and therefore it is sectarian to impose it upon Hindus. To avoid sectarianism it will be necessary to throw over board also all our English Histories and books of lessons, and confine the range of the English scholar's studies to the A. B. C. and to Johnson's Dictionary, the only almost unsectarian book we know in the language; though even it is not altogether free from that taint, as under the word image, one meaning of which is said to be "a false god." We fear also that even old Euclid must be discharged, since he teaches that a whole is equal to all its parts, while the Bhagavat Puran on the contrary makes the Diameter of the earth 50,00,00,000 of yojanas, and the sum of all its parts 33,22,00,000, or about one third less. Euclid Sectarian eh! that is too good a joke. Papists on the continent of Europe and Hindus envy England for her material prosperity,—her wealth, her commerce, and her power. Stand aghast, O ye Liberals, all this is owing to her Sectarianism!!! But for the moral support, the honesty and integrity inspired by that sectarian book the Bible, which so many of her people are taught to venerate as a divine revelation, all this prosperity would soon come to an end, and the fabric of her greatness tumble a mass of ruins to the ground. If you want to humble her, take away that support from her, and your end is accomplished.

But sectarianism is not to hold firmly and maintain zealously the great truths of religion and morality. It is to exalt things of inferior moment into the place of these important truths, of which there is too much in England, but not enough to neutralize the influence of that true Catholic spirit of Christianity, which is the basis of her national prosperity.

REVIEW.

The Spiritual Observance of the Lord's Day: a Sermon by PHILIP ANDERSON, M. A., *Chaplain, H. E. I. C.*

THIS Sermon professes to illustrate the words of the *Revelation* (i. 10.) "I was in the spirit on the Lord's Day." It contains much to comment on. At present, however, we confine our attention to one or two particulars.

There is a great air of *doubtfulness* cast over every point of which our author treats. 1. He represents, as a very difficult matter, the ascertainment of the inspiration and canonicity of the Revelation. 2. He gravely suggests that we may understand by "the Lord's Day,' the "period of Christ's Advent," or some "certain period" of the manifestation of Christ. The Apostle was in Patmos, and heard behind him a great voice, as of a trumpet, and fell down as dead, and was raised up again at the time of Christ's Second Advent, or during some continued period of His manifestation, to the church and to the world! 3. He represents "the Lord's Day" as of no obligation, as far as Scripture itself is concerned. (p. 10.) "And yet there is no Christian institution which has such a united and unbroken testimony in favour as the Lord's Day." (pp. 11, 12.)

All these matters, he throws into darkness and doubt. But Christian men greatly dislike doubt on such important points. They want to enjoy the Revelation as indeed from heaven,—to understand "the Lord's Day," as indeed a day, and not a period or an epoch,—to inherit that day as "the Lord's" indeed, as holy to Him, and blessed to them. Our author knows this, and meets their desire. He gives them back their imperilled, if not *abstracted*, Revelations, and Day, and Holy Day too, through the medium of the church. The Bible does not give them, but the church does. What, then, are poor men to do? They cannot do without their inspired Book and Holy Day; and they must come to the church to get them. And, while they get the Book of Revelation, and "the Lord's Day" from the church, they must take from her at the same time her Christmas, her Epiphany, and her Whit-Sunday. They all stand on the same foundation, the authority of the church; and, if they reject the latter, they must lose the former. What, in such circumstances, are those poor people to do? They are to bow to the church, and acknowledge her as the guide of their faith, and the author of all the spiritual blessings they enjoy!

Observe how our author mixes up "the Lord's Day," with the Church's Days. His order is,—Christmas, Epiphany, "Lord's Day," and Whit-Sunday. "Whether we commemorate the Lord's Incarnation, His Epiphany, His Resurrection, or the out-pouring of His Spirit, we are not told in Scripture. Let us endeavour to commemorate them all." (p. 13.)

Our author had previously said:—"We are not only left at liberty, but we are strongly urged, to neglect the Sabbath." (p. 9.) "The Fourth Commandant," besides, "has not in itself, claims upon our obedience." All the passages of Scripture put together "cannot, in themselves, convey the force of an obligation for our observance of Sunday." (p. 11.)

We wonder how our author holding these opinions, can stand by "the altar" on "the Lord's Day," and say in awful solemnity,—"GOD spoke these words, and said, Remember that thou keep holy the Sabbath-day." We wonder also how he should join with the "people" in prayer,—"Lord, have mercy upon us, and incline our hearts to keep this law."

His conduct is wonderful to us; but it is not so to himself. The church comes to his aid. She has "accepted the Ten Commandments into her Catechism and Communion Service; we therefore desire to obey the spirit of them all. As regards the Fourth, we are enabled to do this by the institution of one day in commemoration of our Lord and Saviour Jesus Christ." In other words, Christians are enabled to obey God's Law by means of an institution of the church! This church ordinance sets our author's mind at ease regarding the inculcation on his people of a law which is abrogated, and which the language of Scripture "strongly urges him and them to neglect." (p. 9.)

Our author thus greatly exalts the church. The New Testament does not give us "the Lord's Day:" the Church does. And yet, like his brethern elsewhere, he is afraid to hold this position. After all, he must keep in good terms with those who believe the Scriptures to be the only rule of faith and manners. "Not that the Universal Church acted independently of Scripture: the Universal Church never did; but her office has been to develope &c." (p. 12.) The author of the "Vestiges of Creation" has also a system of development. He gives the Creator all the glory of his works, and yet somehow takes it all away.

The misrepresentations and difficulties of men on the subject of "the Lord's Day,"—which, by its very name professes to be the ancient Sabbath ("My holy Day") arises chiefly from two sources.

They suppose the Apostle in Col. ii. 16, 17 refers to the Sabbath,—the great day of the weekly rest. The original signifies either Sabbath day, or Sabbath days. The latter translation our author should, according to his own principles, have adopted; for the church has authorized it. There were many "Sabbath days" among the Jews, besides the great "Sabbath of Jehovah their God;" and it is to those the Apostle refers. Those *were* Jewish; this was not. This was Adamic: it was made for *man*, and kept by *man*, before the Mosaic Institute was known. (Gen. ii. 3., Ex. xvi. 23.)

Our Lord is erroneously supposed to have modified the law of the Sabbath both by His words and by his example. Our author supposes that He "did not obey in the letter." (p. 13.) He did obey it in every jot and tittle, he fully illustrated its nature. He clearly shewed how it ought to be kept. He was "made under the law," and kept the whole of it in perfection. He especially exhibited a perfect observance of the Sabbath day. The Jews had misunderstood and misapplied it,—had in fact corrupted it by their inventions and traditions; and He restored it to its original purity. Out of the Old Testament itself he showed that all "works of necessity and mercy" were to be freely done on that day.

Our author, on this point, does not shew himself a "scribe instructed unto the kingdom of heaven."

"All agree in rejecting the prohibition, 'Thou shalt do *no* work.'" (p. 9.)

How could any man in his senses imagine that men at any time, or in any place, observed this prohibition with absolute strictness?

"None, like the Jews, think it necessary to restrict themselves to a Sabbath day's journey, to interfere with the practice of medicine, or to find fault with such actions as plucking a few ears of corn" (pp. 9, 10.)

Of course not; and the Jews are rebuked by Christ for so misrepresenting and misapplying the Sabbath day. He tells them that cures are to be wrought on the Sabbath day, that a man is to carry the bed on which he is to lie on the Sabbath day,—that his disciples are right in the plucking ears of corn, and rubbing them out, on the Sabbath day,—and that they are right in walking as far as they need on the Sabbath day. All these things were taught and done "under the law;" and thus He shewed what the meaning of the law from the first was. Our author shews that Jewish corruptions of the law are to be abandoned, and thinks he has established the abandonment of the law itself!

Our author's discourse seems to have been written with too great haste to admit of any great measure of thought. If any one be inclined to attach importance to his opinions, we entreat them to look for a while at their crudity and inconsistency.

The Lord's Day Apostolic. "From the continuance of the practice" of observing the Lord's Day "we are led to conclude that the practice was shown, in the passages quoted, (Acts xx. 7; 1 Cor. xvi. 2; John xx. 19, 26.) to have *obtained among the Apostles.*" (p. 12.)

The Lord's Day of Divine Appointment. Our Lord and His inspired Apostles generally *approved* of the Ten Commandments," and, of course, of the Fourth. (p. 12.)

"The office of the Church Universal has been to develope the doctrines and ordinances of Holy Writ, and in this instance" she has done so. Therefore the Lord's Day is an "ordinance of Holy Writ."

"'This is the day which *The Lord hath made*; we will rejoice and be glad in it.' It is hallowed; it is dedicated to the Saviour of the world: therefore, 'Thou shalt do no work.' You shall not follow your ordinary avocations and employments. You shall keep it as Christ's Day." (p. 13.)

The Lord's Day not of Divine Appointment. "There is no injunction—not a tittle—in the New Testment for the observance even of the Lord's Day." (p. 10)

"This evidence (in the N. T.) is too inconclusive to establish any precedent, much less to impose any ordinance on the Church of Christ." (p. 11.)

"These passages cannot in themselves convey the force of an obligation." (p. 11.)

The Lord's Day a reiterated Easter. "Say that your Christian love leads you so much to value your Easter, that you repeat its observance every seventh day." (p. 14.)

Work allowed on the Lord's Day. "All agree in rejecting the prohibition, 'thou shalt do *no* work.'" (p. 9.)

Work not allowed on the Lord's Day. "It is hallowed; it is dedicated to the Saviour of the world: therefore, 'thou shalt do no work.'"

The Lord's Day a developement of Scripture. "Persons are agreed to accept this institution (the Lord's Day) on the authority of 'the Church of the living God, the pillar and ground of the truth. Not that in this respect the Universal Church acted independently of Scripture: the Universal Church never did; but her office has been to develope the doctrines and ordinances of Holy Writ." (p. 12.)

The Lord's Day not in Scripture at all. "There is no injunction—not a tittle—in New Testment for the observance of the Lord's Day." (p 10.)

A sabbath resting on the authority of the Word of God, and a sabbath resting on the authority of the Church, much the same. "You will find that, although our route may be different from that of many Dissenters, we yet arrive at a very similar conclusion." (p. 8.)

But we will not pursue our author in his maze of contradiction further. Enough has been exhibited to show how untrustworthy he is as a guide of opinion. The trumpet gives an uncertain sound." It is calculated to mislead many, and to perplex or disturb all. Better far, if such instruction never were given.

Our author heads his sermon, "The Spiritual Observance of the Lord's Day." The reader of the sermon, expecting to find this in it, will assuredly be disappointed. But we would not send him disappointed away. There is "the Spiritual observance of the Lord's Day," delineated by a real preacher of the Word of God.

"If thou turn away thy foot from the sabbath, from doing thy pleasure on my Holy Day; and call the sabbath a delight, the holy of the Lord, honourable; and shalt honour Him, not doing thine own ways, nor finding thine own pleasures, nor speaking thine own words; then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father.'

This our author tells us is a "sabbatical yoke"; but we do not believe him. He invites us to throw it off, and "enjoy the liberty of love": we would rather have no such liberty: we wish to know our Lord's will, and to have the delight of doing it. (p. 14.)

CORRESPONDENCE.

TO THE EDITORS OF THE BOMBAY GUARDIAN.

GENTLEMEN,—I beg to send you few more observations on the Gujrathi and Marathi translation of the New Testament, as I promised in my last letter.

Matt. i. 18, Marathi version—त्याची आई मारया योसेफाशीं लग्नास वाग्दत्त असतां "When as his mother Mary was ex[illegible] to Joseph," &c. In the above text the word [illegible] is pure Sanskrit word, and therefore it will [illegible] so difficult for the poor people to understand. [illegible]des, since there is another word in Marathi eq[illegible] forcible in its meaning, and extensively comm[illegible] its use, I do not see any reason why we shou[illegible] opt a Sanskrit word in preference to pure Ma[illegible]i. I shall render the sentence thus—त्याची आ[illegible]मारया हिची योसेफाबरोबर लग्नाची मांगणी झाली असतां.

Verse 19, Gujrathi version—ને તેનો વર ધ્મ્યો રોકૂ પરમાંણીક હતો; પણ તેનું ઉઘાડુ અપમાન કરવા ન ચાહાતાં "Then Joseph her husband being a just man and not willing to make her a public example," &c. I beg to object in the above text particle પણ; for though the Greek particle kai used in almost all sorts of connections and serves for the most of the different kinds of conjunctions; yet it is certain that in our Indian languages પણ is never used, but in contrasted clauses. However, since the translation of the particle kai depends upon the meaning that different critics have attached to the word δικαιος in the text, viz: *Joseph being a just man*, i. e. actuated by a sense of right, in obedience to the law resolved to put Mary away; and yet not willing to make her a public example, &c., then I beg to state without criticising such interpretation that the word પરમાંણીક in the Gujrathi is not strong enough, I mean as it is understood by the common people to express two distinct qualities in Joseph's character, which drew him different ways. I shall therefore suggest for the sake of adherring to the general sense of the original text, that it should be either left as it is quite properly translated by the Surat Missionaries, or else if the improvement should be deemed necessary, the particle kai should be translated માંટે therefore and thus making the latter clause explanatory of the former which is the general and received opinion of three-fourth the commentators of the Bible.

Verse 22nd, Marathi version आणि तें आवें झालें "Now all this was done," the neuter pronoun તેં should be changed into હૈં as pointing to what immediately preceds and not to that which before.

Verse 25th, Gujrathi version.—નેતેણે તેનું નાંમ ઇશુ પાડુ "and he called his name Jesus." The verb પડવુ Marathi પડણેં seems to me scarcely idiomatical here, and though we sometimes say એતેનુ નાંમ રાખ ઉપરથી પડુ "by what means or how his name happen to be so;" yet it always implies as having that name accidentally રાખ્યુ, Marathi ઠેવણેં is therefore far more suitbable.

WEEKLY EPITOME OF NEWS.

FRIDAY,—AUGUST 26.

—— At a recent Temperance meeting in England, Professor Stowe spoke as follows:—"Twenty years ago Dr. Lyman Beecher struck the heaviest blow intemperance had ever received by his six sermons; and since that time Dr. Beecher's daughter had struck the heaviest blow to slavery ever received. Intemperance was now almost fairly under foot in the United States; and in twenty-five years he hoped slavery would be in a similar condition. He was much struck at the receipt given to a remark made by the Chairman respecting the expediency of closing beer-shops on the Lord's-day. He (Professor Stowe) had lived for two years in a state where there were no dram-shops to be shut up—and where a man would no more dare to put up a sign 'spirits sold here' than he would put up a notice 'counterfeiting practised here.' He therefore knew the advantages of such a state of society; and when he came to London and saw glaring drinking signs almost at every turn he took this, that, and the other man's 'entire' everywhere, it seemed to him as if Great Britain must be one great thirsty throat, like Thames Tunnel—down which a stream of the filthy stuff was constantly flowing. He and his 'better half' had sat at the tables of almost every rank of society in Great Britain; and he had observed that though wine had been almost invariably offered very little had been drunk; both Mrs. Stowe and himself always declined taking any, and when drinking with their kind friends, they poured a little water into their glasses. The conversation then always turned upon the Maine Law, which he had the privilege of explaining at every table at which he sat. He believed, from what he had heard, that the temperance cause, in the higher classes of society, was in a most hopeful state. The rev. gentleman described the Maine Law, and mentioned some amusing instances of the manner in which persons had sought in vain to evade it. He concluded by expressing a belief that if the friends of temperance in this country would earnestly persevere in their labours they would meet with the most complete success."

—— The Resident at Indore is to have in addition the political charge of Sindiah's dominions and Bundelcund.

——A writer in the Hongkong Register, June 23, speaks as follows:—"The principal advantages which it seems to me, assuming the substantial correctness of the views that have been presented on the various topics, will accrue to China from the success of this wonderful movement, are—

First, The country will be opened to the dissemination of the Scriptures, and the preaching of the gospel; opportunity will be given to go to and fro, through the length and breadth of it, and so knowledge will be increased. The true antidote to the errors that obtain among the rebels themselves at present will be administered, and the whole population—hundreds of millions of the children of God—will hear the words by which they may be saved.

Second, Idolatry will be put down with a strong hand and the Christian sabbath will be established as a day of rest. You know very well that the use of force in the suppression of idolatry can never find an advocate in me, and there is not a missionary in China who would not do his utmost to dissuade the rebels from putting to death the poor ignorant Taouist and Buddhist priests. But they have their own way of doing matters. If they get the Empire, the speedy doom of Idolatry is sealed. And who will not rejoice in the result, and hail the recognition of the paradisiacal institution? If the nation knew the boon that is in store for it in this one thing—the giving it the sabbath—it would be thrilled with joy. What rest for the bodies of its toiling populations! What nourishment for their souls! It will raise them from their earthly grovelling habits, pour a new life into their social system, and mature multitudes for heaven.

Third, The opium traffic will be put a stop to. That this will be required by the rebels is beyond a question, and I cannot think it will be required in vain. Suppose they say, "Our faith is the same as yours. We are willing to admit you freely to reside

and traffic in our land. Only there is this drug brought here in your ships, which has depraved and enervated hundreds of thousands of our people, and we will not have it any more. We will form no treaty with you, but on that condition."—Suppose they address our government thus, there could be but one reply. The success of the rebellion certainly supplies the prospect of the extinction of this traffic, and we will almost venture to say that all parties would rejoice, if its cessation were to come about in such a manner. At any rate, let the condition which I have supposed be realized, and the demand of the Chinese government will awaken such a public feeling that a hundred opium-traffics would be swept away by it.

Fourth, China will be fully opened to our commerce, our science, our curiosity, and all the influences of our civilization."

—— Mr. Bayard Taylor, travelling editor of the New York Tribune, evidently thinks that imaginations were not given to lie fallow. The *Bangalore Herald* has picked up the following extract of a letter of his, giving an account of a visit to the Agra prison. One would get from it the idea, that the Government in India is education-mad :—

" Here were hundreds of men seated at their looms, weaving carpets, singing the multiplication table in thundering chorus. 'Twelve times twelve, sang the monitor, in a shrill solo : One hundred and forty-four ! ' burst out the chorus in all sorts of voices. We went into the blacksmiths' shops, where the prisoners, by a refinement of punishment, were made to forge their own fetters, themselves fettered. 'Seven times sixteen,' sang the solo, as he raised his hammer. 'One hundred and twelve,' was roared in answer, drowning the clang and bang of the iron. In the women's department there was a shrill tempest of [illegible] the cooks recited astronomical facts [illegible] Even the hardest cases con[illegible]re going through their [illegible] door, to a monitor [illegible]lating to the [illegible]st Coast of [illegible]e barque [illegible]f May, [illegible] &c.

[illegible] this arrival, [illegible] March, are received, which represent [illegible] of the colony in a prosperous condition. President Roberts left Monrovia on the 1st of March, with 200 armed men, under General Lewis, for little Cape Mount, to arrest Boombo, who has for a long time been carrying on a predatory war in that territory. It appears that Boombo, not satisfied in laying waste, with fire and sword, the towns and villages of the Little Cape Mount Country, had actually crossed the Little Cape Mount river, attacked and destroyed several of the towns of the inoffensive Deys, murdered numbers of the unsuspicious inhabitants, and carried off hundreds into captivity. He also destroyed several of the factories of the merchants, and the loss in merchandise is very considerable. It is said that Prince George Cain, of Grand Cape Mount, is deeply implicated with Boombo. A letter from President Roberts, dated March 14th, states that he had just returned to Monrovia from this expedition, and that he had taken Boombo, with 50 of his followers. The day of the letter's date was fixed for a meeting of the chiefs of the disturbed districts, to arrange all disputes. With this settlement, the troubles with the natives would end, as they were convinced on all sides of the ability of the government to maintain its authority and punish transgressors. As an illustration of the rapid increase of trade, it is stated that at least 60,000 dols. worth of merchandise had been sold in Monrovia within the three months preceding the 1st of March; and yet nearly half of these three months embrace what is called the dull season, and the time appropriated to clearing the lands for farming purposes. It was estimated that, for the remainder of the present year, merchandise to the amount of at least half a million of dollars will be required to meet the demands of the trade of Monrovia alone, and for the whole Republic, more than three quarters of a million. The value of house lots in Monrovia is another indication of prosperity. Lots of a quarter of an acre being 500 dollars, and in some parts of the city even more. Improvements were going on in the city. Stone and Brick buildings were going up in every direction, and building materials were in great demand, at high rates. The subject of education seems to be duly appreciated. The educational advancement of the 'fair sex' is promoted by a society of ladies, called the Monrovia Literary Institute. We find in the *Liberia Herald*, an interesting account of a late anniversary meeting of the Institute. Several original pieces, recited by young ladies, are said to have been ably written and well spoken "

—— Since January, 1848, no less than 224 sugar estates have been wholly abandoned in Jamaica and thrown out of cultivation. This unhappy land is said to be practically in a state of bankruptcy. The inhabitants bitterly complain of the expenses of government ; and the English ministry are now sending out a governor on a salary reduced from £6000 to £5000. This latter sum is just equal to what the President of the United States receives.

—— The Ship Sovereign of the Seas, a Clipper, arrived at Liverpool July 2, from New York June 18, thus making the passage in 14 days. In one day she sailed 344 miles, and in another 340. The distance between those two ports is 3,100 miles, and exceeds that between Suez and Bombay.

SATURDAY,—AUGUST 27.

—— The *Bombay Times* understands that eight or ten of the Byculla School boys are being trained for employment on the Electric Telegraph.

—— In the same appears the following from Egypt :—" We had the luck to meet the Pasha's splendid river Yacht upon the Nile, a small vessel of 150 tons, which cost close on £ 1000 a ton, some of the lace trimmings cost £ 10 and the covers of the cushions £ 40 a yard, both being as rich, heavy, and expensive as bullion could make them. In the harbour of Alexandria we visited a toy of the same description, but larger size, an Iron steam Yacht 2,600 tons burthen and 800 horse power, as gorgeous and extravagant as English art could make it. We also saw the *Bengal* and *Bombay*, the one, the Oriental, the other the Trieste Company's vessel, and any thing more perfect can hardly be conceived; the former is Iron, and a screw 2000 tons and 500 horse power ; the latter a wooden vessel, 800 tons, 450 horse power, with paddles of very small diameter, two patent vertically dipping floats ; she is said to make 13 miles an hour, and looks like it."

—— A month or so ago we made mention of a remarkably large spot on the Sun, discovered by a person in the N. W. Provinces. Similar observations have been made in America. Professor Dewey of the Rochester University, with the aid of a reflecting telescope, descried a large number of spots on the Sun in May last, one of which was 12,000 miles in diameter. The archipelago of spots, if united, would have been 40,000 miles in diameter.

—— The New Yorkers are arranging to have a Metropolitan telegraph. There are to be ten offices [illegible] of the city communicating with [illegible]sage [illegible]re to be sent from one [illegible] a very small charge. [illegible]is requiring Railway [illegible]every life lost through [illegible]s or defectiveness of their roads.

—— There [illegible] Companies to pay [illegible] the carelessness of the [illegible]

—— The London Athenæum says that " intelligence has been conveyed to the Russian government at St. Petersburg, that several of what are called glass balls have been found by the natives at the mouth of the river Oby, which falls into the Arctic basin at the seventieth parallel of latitude. The Russian authorities transmitted this information without delay to our Foreign Office ; and a request has been despatched that some of the so-called 'glass balls'—more probably, bottles—may be, if possible, secured and transmitted to England. The locality where these balls or bottles are said to have been found is precisely that which they would probably have drifted had they been thrown overboard or otherwise detached, from Franklin's ships in case the latter had attained a high northern latitude; for the current of the Arctic Ocean sets along the Siberian towards the European coast, as is evidenced by the great quantity of drift wood, &c., found on the shores. It would, of course, be premature to arrive at the conclusion that these glass balls are relics of Franklin's expedition; but the information, crude though it be, is of too important and curious a nature to be summarily dismissed as unworthy of attention."

MONDAY,—AUGUST 29.

Government has ordered a cordon of forts to be erected right through the Kohat pass, as a preliminary measure towards the subjection of the Afreedi race.

—— The *London Times* says :—" The *Te Deum* sung the other day in the Church of St. Spiridion, at Jassy, was not in honour of the late firmans granted to the Christian subjects of the Porte, but of the invading army ; and, if anything were still wanting to Russianize those provinces more completely, and to supersede the sovereignty of the empire to which they still nominally appertain who can doubt that such measures will instantly be taken ? In a word, Russia is acting in two places, while the other Powers and their negotiators are at work at St. Petersburg alone ; and the fruits of the occupation of the Principalities are advancing at a very different pace from the proposed terms of peace. After the course which the Emperor of Russia has pursued from the beginning of this transaction, and the acknowledged inconsistency of his actions with every declaration and assurance he has made, it is impossible for us to place unrestricted confidence in a negotia[illegible] Czars of Russ[illegible]

failure than by its success. The months of May, June, and July have already been consumed in these discussions, but they have been employed by the Russians to accomplish their objects precisely at the most favourable season of the year for them. August and September now only remain to determine the momentous questions whether Russia is to hold the Principalities for the winter, and on the decision of that point probably rests the existence of the Ottoman Empire.

TUESDAY,—AUGUST 30.

—— An Almanac has been issued by the new Chinese dynasty, from the preface of which the *Friend of India* makes the following extract :—" Other Almanacks are prepared with deceptive regulations, all having beguiling devices of the devil, deceiving and embezzling the people of the world (alluding to conjuring devices, and lucky days and superstitious things.) We, your Ministers, have entirely excluded such matter from this Almanack ; because the months, years and days are all appointed by our heavenly Father, who has fixed and made every year good and excellent ; every month is good and excellent, and every day and hour also are good and excellent. Whence then are these good and bad days, and why should fortunate days and lucky days be sought after ? Truly, whosoever shall, with a true breast, reverence the heavenly Father, the high Lord God, will be looked upon by him with complacency, and whatsoever time such please to attend to their business will be lucky and fortunate to them."

Upon this the *Friend* remarks :—" The publication of a new Almanac is a direct stroke, not only at the Buddhist faith, but at the ordinary prejudices of a semi-civilized race. The system adopted in dividing the year, corresponds in its outline with that current in Europe, and the report that strict edicts had been issued for the observance of the Sabbath is confirmed by the new Calendar. Every Sunday is " specially pointed out," and is the only sacred day excepted from the general proscription. The general adoption of such a Calendar—and it will spread with the power of the dynasty which has produced it—is as severe a blow to the superstition of the Chinese, as a similar Calendar would in a Roman Catholic country be to the worship of the saints. The festivals, the holidays, the days on which business may be undertaken, and the days on which it ought to be neglected, will be gradually forgotten, and with them most of the superstitions with which they have been so intimately connected."

—— We must say that we were quite unprepared [illegible]ent contained in the following para[illegible]for the state[illegible]ssian squadron, consisting of the graph :—" The [illegible] and the *Vostock Pallas* 52 guns, the *Dwina* 10 guns, and its mission 4 guns, has appeared in Chinese waters, and [illegible] is openly announced. It is intended to assist the American expedition to Japan, and endeavour to obtain for Russia, a share of the privilege Commodore Marshall will certainly secure. On board the *Pallas* are two gentlemen, who have spent years in the Russian College at Pekin, established in accordance with the terms of the Treaty of 1763."

——The production of opium is increasing at an amazing rate. The Bengal Board of Revenue advertise that the total quantity to be sold in the ensuing year is 43,540 chests, which is 33 per cent above even the immense production of last year.

——The P. & O. Co.'s Australian steamers are to return direct to Ceylon, by direction of the Admiralty, though they are to proceed, as heretofore, by way of Singapore.

——The *San Francisco Daily Herald*, quoted in the *Citizen*, states that Lam-Tai-Sam, a Chinaman, has constructed a complete miniature steam engine. He placed it in a steam boat about three and a half feet long, also constructed by himself, and its " success" was brilliant. He is engaged in fashioning a larger engine, which he intends to take to Canton to induce his countrymen to give him orders for steam machinery.

—— Mr. W. C. Blaquiere had died at Calcutta in the 95th year of his age. He was born only three years after the battle of Plassey.

—— The *Bangalore Herald* takes the following from the *London Chronicle* :—" Letters from Cuba give alarming accounts of the continued prevalence of the African slave-trade with that island. One correspondent averages the importation of the slaves into Cuba at 20,000 a year, and the number of slaves imported during the present year were, in January, 940 ; February, 803 ; March, 1,820 ; April, 637 ; May, 2,007 ; and June (in fourteen days), 2,732. It was rumoured that General Cordova was soon to supersede General Canedo as Governor of Cuba. The famous slaver *Lady Suffolk* had arrived, and landed 1,160 slaves on the south coast. She sailed from Africa with upwards of 1,300 on board, but the vessel was so crowded that they were glad to throw the sickly and dead overboard. Upwards of a hundred more died while marching from the place of disembarkation to Julian Zuliet's estate."

—— The *Lord's Mercury* draws from the recent [illegible]

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portant conclusions. The proportion of day-scholars to the population of England, is one in 8·36. The total number of children receiving instruction either in day schools or in Sunday schools is 3,300,000, being 1 in 5·43. Since 1818 the number of day scholars has increased in a four-fold greater ratio than the population and the number of Sunday scholars is near an eight-fold greater rated.

——A comet is announced as visible at Kurrachee. Since its appearance on the 21st instant; it is said to be more and more distinct each night. Its locality is not definitely assigned.

——A correspondent of the *Telegraph & Courier* says: "Joshua commanded the sun to stand still; and, as Voltaire says, it has stood still ever since.' Yet all the Almanac makers, including him who furnishes the *Telegraph* with its daily Calendar, and, not excluding the dignitaries of the Royal Observatory, persist in speaking of the sun as rising and setting, just as though a Voltaire had never brought light into the world. All mankind obstinately go on speaking the language of Joshua rather than that of Voltaire. And if Joshua's miracle were repeated to-morrow, it would doubtless be described in the language that was criticized by the witty Frenchman.

—— The Government of Madras offer to bestow rice on all poor people who bring their children for vaccination. Yet in the year 1815, as we saw stated in an old Magazine the other day, 50,000 persons were vaccinated in that presidency.

WEDNESDAY,—AUGUST 31.

——A correspondent of the *Telegraph & Courier* writing about the Nizam's territory, says :—"Your readers will be surprised to learn, that in a country only some 350 miles by 300; governed at least in name, by one prince, and presenting every natural facility for a simple and uniform currency, there are at this moment in circulation some half dozen different kinds of Rupees; and as many (or more for what I know) varieties of copper money. Each, and all, of these rupees and pice differ materially in value from its neighbour; and, as I showed in my first communication, they are all far below the value of a Company's rupee—below even the standard of their own nominal value. The rupees and pice current in the country near Hyderabad will not pass in the district north of the Godavery, and the coin of this district again has to be exchanged at a loss before it becomes circulable in Berar! It does not require much consideration to see at once the vast inconvenience to travellers, great and small, as also the enormous loss, and the corresponding profit to the actual rulers of the country—the usurious Sowkars,—through this system of exchange.

——According to the *Christian Herald* at Madras it appears that certain Hindu Pagodas at or near the Presidency have for more than half a century been receiving from the Company's Treasury an annual allowance in money, originally granted till further orders, in lieu of certain fees or offerings, which used to be levied by the native servants of the Land Custom Office. The true state of the case seems to have escaped attention, until recently, when incidentally, or rather providentially, the matter came before Government, and the grant was at once stopped. Its annual amount was more than 6,000 Rupees."

THURSDAY,—SEPTEMBER 1.

—— We have now had 61 inches of rain, 4 inches under the average for June, July, and August.

—— The *Benares Recorder* says:—"We are given to understand that Lieutenant Swayne, 11th N. I., who has just been substituted, on our disivion of the Grand Trunk Road, for Lieutenant Grindall, transferred to Umballa, left this station yesterday, on his way to the Caramnassa. We are further informed that Lieutenant Swayne is to commence at once the erection of the telegraphic supports, which are to be of wood, where procurable, and of good bamboos, where wood is not to be obtained. Lieutenant Swayne's beat extends from the Caramnassa to Cawnpore. The wire for the telegraph is at this moment in course of distribution between this place and Peshawur, its north-western terminus. It is said that the laying down of the wires is to commence, beginning at Calcutta, early in October, and is to proceed, it is estimated, at the rate of about six miles a day. We may, therefore, count on the completion within the next six months, of that part of the telegraph, at least, which will connect Calcutta with Cawnpore. Lieutenant Swayne, we also hear, has been directed to fix a point on the Grand Trunk Road, for the establishment of a toll. The locality of this toll, it is supposed, will not be far from Benares."

CIVIL APPOINTMENTS, &C.

TERRITORIAL DEPARTMENT.—REVENUE.

Bombay Castle, 26th August 1853.

Mr. W. A. Pelly, to be Acting Deputy Collector of Continental Customs and Excise, from the date of Mr. Stewart's receiving charge of his [illegible] as Acting Collector.

The remaining Assistants in the Department are to rise in regular gradation.

Bombay Castle, 30th August 1853.

Lieutenant G. E Thomas, Supernumerary Assistant Superintendent Poona and Tanna Survey, has been allowed leave of absence from the 15th proximo to the 15th October next, to proceed to Bombay, for the purpose of undergoing an Examination in the Mahratta language, before the next General Examination Committee.

Mr. G. S. Forbes, Second Assistant to the Collector and Magistrate of Tanna, has been placed in permanent charge of the Talookas of Moorbaur, Cullian, Bhewndy, and Tulloja, from the 30th June 1853.

Mr. E. L. Jenkins, Collector and Magistrate of Broach, assumed charge of his duties on the 22nd instant.

Mr. W. A. Ritchie, Acting First Assistant Collector of Ahmedabad, joined his appointment on the 23rd instant.

Rao Bahadoor Rugonath Ramchunder, District Deputy Collector and Magistrate of Ahmedabad, assumed charge of his duties on the 26th instant.

Bombay Castle, 31st August 1853.

Mr. A. Taylor, Uncovenanted Assistant to the Collector of Customs, Bombay, having resumed charge of his duties on the 25th instant, the unexpired portion of the leave of absence for eighteen months granted to him on the 3rd April 1852, is cancelled.

Mr. H. Liddell, Collector of Surat, has been allowed leave of absence for fifteen days from the 5th proximo, under Sect. XI. of the Absentee Regulations, to proceed to the Presidency, on urgent private affairs.

Mr. S Mansfield, Collector of Khandeish, has been permitted to proceed into the Districts of his Collectorate on duty, from the 10th August.

Mr. A. D. Robertson, Acting Collector of Continental Customs and Excise, delivered over charge of his office to Mr. P. M Dalzell on the 30th instant.

Mr. C. J. Davies has been appointed Acting Collector and Magistrate of Broach, from the 29th April last to the 22nd instant.

Mr. L. R. Ashburner, has been appointed Acting First Assistant to the Collector and Magistrate of Broach, from the 29th April to the 16th June last.

TERRITORIAL DEPARTMENT.—FINANCE.

Bombay Castle, 31st August 1853.

Surgeon E. T. Downes, Assay Master, has been allowed leave of absence on Medical certificate, for twelve months from the 22nd instant, under Section IX. of the Absentee Regulations, to proceed to the Deccan, Egypt, and Syria.

Assistant Surgeon W. Collum to act as Assay Master, during the absence of Dr. Downes on medical certificate.

Assistant Surgeon T. M. Lownds, M D., to act as Deputy Assay Master, until further orders.

Captain J. H. Burke to be Mint Master and Mint Engineer, from the 1st proximo.

By order of the Right Hon'ble the Governor in Council,
A. MALET, Chief Secretary.

GENERAL DEPARTMENT.

Bombay Castle, 26th August 1853.

Mr. R. Parker, Post Master of Khandeish, is allowed an extension, for two days, of the leave of absence granted to him on the 2nd September last.

Assistant Apothecary Bhow Ramjee, of the 1st European Regiment (Fusiliers), to be attached to the Jamsetjee Jejeebhoy Hospital.

Bombay Castle, [illegible] August 1853.

Narrayen Golapkur, Second Assistant Surgeon, to the Jamsetjee Jejeebhoy Hospital, vice Mahadick, of Native General Hospital, Ade[illegible] the latter Hospital, to be Civil Assistant Surgeon at Jejeebhoy Hospital.

Bombay Castle, 30th August 1853.

Assistant Surgeon Immed[illegible] charged of the duties of Civil Surgeon at Shikarpoor on the 10th instant.

The Honorable the Judges of the Supreme Court of Judicature have been pleased to grant Mr. A. McKenzie, Clerk to the Insolvent Court, leave of absence for twelve months, from the 1st instant, and have appointed Mr. W. Brookfield to act for that Officer during his absence.

Assistant Surgeon Cameron received charge of the Civil Medical duties at Kurrachee on the 18th, and not on the 17th May last, as notified under date the 17th instant.

Second Grade Apprentice Davee Sing to be attached, for the present, to the Civil Hospital at Kaira.

First Grade Apprentice Shadick Israel, 8th Regiment N. I., has been appointed to the Civil Oculist's Department at Bombay, to fill a vacancy.

By Order of the Right Hon'ble the Governor in Council,
A. RICHARDSON, Depy. Secy. to Government.

JUDICIAL DEPARTMENT.

Bombay Castle, 29th August 1853.

Lieutenant H. B. Hodgson has been appointed Superintendent of Police at Surat.

Captain J. S. Kemball has been appointed Superintendent of Police at Broach.

Bombay Castle, 31st August 1853.

Captain C. F. Grant received charge of the office of Acting Superintendent of Police at Kaira on the 23rd instant.

By Order of the Right Hon'ble the Governor in Council,
R. WALLACE, Deputy Secretary to Government.

Mr. M. Larken, Acting Puisne Judge of the Sudder Adawlut, is allowed leave of absence, under Section XI. of the Absentee Rules, for one month, from the early part of October next.

Rughonath Ramchunder, District Deputy Collector and Magistrate at Ahmedabad, has been examined in the regulations, and found qualified for the transaction of public business.

The Judges of the Sudder Dewanee Adawlut have issued Sunnuds to the undermentioned parties, authorising them to practise as Vakeels in the Konkun Zillah :—

Moro Rugoonath.
Hurry Eshwunt.
Abbajee Eshwunt.
Rowjee Khundoo.

ECCLESIASTICAL DEPARTMENT.

Bombay Castle, 31st August 1853

The Reverend James Mitchell has been appointed Registrar of Marriges for the Poona Collectorate, under Section XVIII. of the Indian Marriage Act (14 and 15 Vic. Cap. XL.)

By order of the Right Hon'ble the Governor in Council,
A. RICHARDSON, Deputy Secretary to Government

Military.

Bombay General Orders.

BY THE RIGHT HONORABLE THE GOVERNOR IN COUNCIL.

Bombay, Castle, 22nd August 1853.

No. 513 of 1853.—2nd Lieutenant J. A. Ballard, assistant to the chief engineer, is allowed a further extension of leave to the 31st instant, to remain in the Deccan, on medical certificate.

Bombay, Castle, 23rd August 1853.

No. 514 of 1853.—Captain Berthon, executive engineer Poona, is allowed leave of absence from 1st to the 31st September next.

Bombay Castle, 25th August 1853.

No. 515 of 1853.—The leave to proceed to the Deccan granted to major J. Grant, agent for gun carriages, in G. G. O., No. 462, of the 27th ultimo, is to have effect from the 10th instant, instead of the date therein mentioned.

No. 518 of 1853.—2nd lieutenant T. W. Grahame, of the regiment of artillery, is allowed a furlough to Europe for one year, without pay, on private affairs.

No. 519 of 1853.—The undermentioned officer has been reported qualified as an interpreter in the Hindoostanee language.

Lieutenant G. W. Macauley, 16th regiment native, infantry.

No. 521 of 1853.—The services of assistant surgeon A. M. Rogers are placed at the disposal of the commander in Chief of the Indian Navy, for duty in that branch of the service.

Bombay Castle, 26th August 1853.

No. 522 of 1853.—With reference to G. G. O. No. 214, dated 28th March 1853, the right hon'ble the governor in Council is pleased to anounce that the hon'ble the court of directors have conferred the official rank of lieutenant upon Mr. Fred. Scrivener, appointed superintendent of regimental schools of European corps, under the Bombay Presidency.

By order of the right hon'ble the governor in council,
A. RICHARDSON, Deputy Secy. to Govt.

BY HIS EXCELLENCY THE COMMANDER IN CHIEF.

Head Quarters, Poona, 23rd August 1853.

1. 2nd lieutenant R. S. Sellon is appointed to command the company of sappers and miners at Kurrachee, and directed to join.

2. The following appointment on the [illegible] sioned staff of the quarter master [illegible] is ordered.

Corporal Pearson, of [illegible] infantry, is promoted [illegible] Town major's [illegible] jeant at Baroda.

3. The [illegible] leave of ab[illegible]

Head Quarters, Poona, 25th August 1853.

1. The [illegible] promotions and arrangement in the subordinate medical department are ordered.

Acting assistant apothecaries Brice and J. D. Rozario are confirmed in the rank of assistant apothecaries, the former from the 1st October and the latter from the 8th December 1852.

Second grade apprentice P. Smith, her majesty's 64th regiment, is transferred to her majesty's 83rd regiment.

2. The undermentioned officers have obtained leave of absence :—

24th Regt. N. I.—Ensign H. C. Bainbridge, from 1st September to 31st October, to proceed to Bombay, to undergo an examination in the Hindoostanee language.

24th Regt. N. I.—Ensign W. A. Kerr, do. do.

24th Regt. N. I.—Ensign K. Neave, from 1st September to 31st October, to proceed to Bombay, to undergo an examination in the Mahratta language.

26th Regt. N. I.—Ensign the hon'ble W. A. Hobart, from 20th August to 30th September, to proceed to Poona, on medical certificate.

ERRATUM.

In G. O. C. of the 26th January last, granting gratuities on discharge to privates Daveydeen Coonbee and Babuack Gonnac, and bheaste Sheik Sooltan, of the 15th regiment native infantry "for" five, three and four ditto "read" five, three and four months pay.—Order books to be corrected accordingly.

Head Quarters, Poona, 25th August, 1853.

1. The right hon'ble the governor in council has been pleased to sanction the discharge from the service of serjeant overseer W. Pegler, of the department of public works, under the provisions of G. G. O. No. 937 of the 17th June 1848, and No. 543, of the 23rd September 1852.

2. 2nd Grade apprentice Bhowanee Deen Aheer, of the Jail Hospital, Shikarpoor, is promoted to 1st grade apprentice in the native branch of the subordinate medical department, from the 1st July last.

By order of his Excellency the commander in chief,
(Sd.) EDWARD GREEN, Lieut. Col.,
Actg. deputy adjt. genl. of the army

DOMESTIC OCCURRENCES.

Bombay.

BIRTHS.—At Asseerghur, on the 25th Aug. 1853, the wife of lieut. and adjutant W. S. Hewett, 11th regt. N. I., of a son. At Aden, on the morning of the 13th August, the wife of lieut. Wm. L. King, Indian Navy of a daughter.

Printed and Published, at the "BOMBAY TIMES" Press, No 4, Marine Street, Fort, by T. W. WEAY, for the Proprietors.